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the extreme right of socialism, and Professor Hobhouse, who represents the extreme left wing of the present-day British Liberalism.

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Le Socialisme et l'Activité Economique. Etude sur les Mobiles de l'Activité Economique Individuelle dan les Diverses Conceptions Socialistes. By MARCEL BRAIBANT. (Paris: Félix Alcan. 1911. Pp. 226.)

A scholarly search among the dissident theories of the nineteenth century; an exposition and criticism of the communist, anarchist and Marxist views on the problems of wealth, property, labor, the distribution of tasks and of product as these affect the economic activity, this is the substance of the work cited above.

French custom still sanctions Braibant's belated use of the word socialism as applied to all social theory aiming at redistribution of power and property, and likewise justifies his subdivision of this class of theory into communism and collectivism, a classification which always seems to overlook the vital dividing lines between the many contemporary factions offering proposals for social reconstruction. When, in his study of communism and the conditions of economic activity which forms the substance of Book I, M. Braibant groups together theorists as opposed as Fourier and Louis Blanc on the one hand, and William Morris, Kropotkin and Henry George on the other, a doubt of method again arises, but second thought justifies the plan. The theorists in question may and do stand somewhat sharply separated on questions of social organization or methods of propoganda, but as judges of human nature and especially as economic psychologists it seems safe to classify them as Braibant has done.

Gleaning from the best literature of the school, Braibant shows his reader why communists demand the abolition of ownership and propose instead community control of production and consumption goods. It is because they believe ownership breeds egotism and because only by socializing and universalizing labor can attractive work, the primary need of man's nature, be secured to all. With unusual fairness, clearness, and completeness of illustration, Braibant explains in two interesting chapters (Book I, chapters iii and iv) the communist's creed that, when protected from the dread of hunger, educated so that common feeling replaces the present

abnormal self-feeling and left free to choose his task, man will naturally work. "Joy in process" is an instinct of normal man.

It is the more generous of M. Braibant that he so justly states this doctrine of natural altruism and love of work, since he does not at all agree with it. An unqualified individualist, he protests that communism, as a theory of organization, is based on an unsound psychology "incapable of assuring the existence of society, destroying the wellsprings of activity, leaving man without ambition" (p. 134). With the earliest economists, he asserts and re-asserts that man cannot be "roused from his inertia" except by need of food, desire for provision against the future, and for the satisfaction of his ambition (p. 219), and that therefore the industrial organization must be such as to leave him free to try his powers without check or hindrance.

The psychology of the collectivist, the school which in Braibant's view comprises not only Marx and Engels, but Pecqueur, Schaeffle, Menger and Sombart, forms the matter of Book II. As to the motives for the economic activity of the individual, collectivism, says Braibant, is sound, for it "is the doctrine of personal interests" (p. 184). Measured by our author's standard, the collectivist falls short, not in judging man's nature but in his plan, implied or outlined, for the organization of industry. To all the customary objections to coöperative industry as substitute for the competitive system, Braibant adds a careful and exact criticism of the sketch of production socially regulated, for which Renard is chiefly responsible. The collectivist's scheme, since it exacts a limitation on ownership, which leaves only consumption goods to reward individual effort and risks standardizing these, and since further it involves a democratic and bureaucratic control of the commodities to be produced, may, we are told, promise security, but it inevitably implies mediocrity and a static society, for it gives no real play to self-interest.

M. Braibant's insistence that communists are idealists is as unassailable as his contention that collectivism is not true to its own premises. But he himself gives us nothing better than these half-truths. As alternative, he proposes a free chance in the economic field to all, with the winners of large fortunes cultivated to a keen sensitiveness concerning the needs of the weaklings and ready to use their surplus for the public weal.

In fact, the disappointing feature of the book is the author's

conclusions (pp. 2, 7, 226). To seek, through a study of a group of theories, new light as to the mainsprings of economic action is to attack a problem of first interest; to answer it in the stock phrases of nineteenth century individualism, reiterating the debatable doctrine of the lazy, "economic" man spurred to action only by hunger and ambition, and to propose a benevolent feudalism as a way out, is at best to contribute nothing new to the field of discussion. The instincts of acquisition and emulation, on which Braibant lays the whole stress as motive forces, undoubtedly play a vital role in the development of economic institutions. It is, however, some years since careful students of these institutions have shown that the instinct of workmanship has an equally determining share. The services of this instinct and certain other subsidiary motives our author has either overlooked or denied.

Those desiring easy access to the economic psychology of communists, anarchists and Marxists, will find M. Braibant's book a handy and reliable way of getting it; those seeking new light on the motives for economic activity will meet disappointment.

JESSICA B. PEIXOTTO.

Le Syndicalisme Contemporain. By ALEXANDRE ZEVAES. (Paris: Albin Michel. 1911. Pp. 357. 3 fr.)

Der moderne französische Syndikalismus. By ANTON ACHT. (Jena: Gustav Fischer. 1911. Pp. 185. 4.80 m.)

M. Zévaès is known through his book *Le Socialisme en France depuis 1871*. He now turns to a study of the history and present condition of syndicalism in France, as well as to the larger movement so far as it expresses itself through international associations.

Syndicalism has been defined as "the most recent device for making trouble between capitalist and laborer." It has come to stand popularly for antagonism to peaceful adjustments like those for which the Civic Federation is supposed to stand. Its appeal is not to arbitration or trade arguments or any development of collective bargaining. In its more recent development in France (and now aggressively in this country) syndicalism stands for the strike and especially for the "general strike." This leads the author to trace the history back to the mysteries of *compagnonnages*:—to the sharp chronic conflicts between masters and men during the sixteenth and seventeenth centuries down to the abolition of *corporations* by the Constitutional Assembly in 1791. This act aroused stormy protests. In the following